

Text of Bishop Hogan's Talk on Liturgy Reform

Bishop Hogan spoke to the diocese by radio (on the Family Rosary for Peace hookup of WSAY, Rochester, WRLX-FM, Auburn and WCLF-FM, Corning) last Saturday evening discussing the "Reform of the Mass."

Emphasizing that the changes in the Mass rite cover only incidentals, the bishop stressed that a new understanding of the changes in the Mass rite help all Catholics to participate and enjoy the Eucharistic celebration more happily. The following is the text of the Bishop's address.

I am here this evening to speak to you about the changes in the Mass-rite that will go into effect on Palm Sunday. These changes represent the culmination and final stage of a carefully planned reform of the Mass which began seven years ago, in 1963, with the publication by Vatican II of a document called "The Constitution on the Sacred Liturgy." This document, the first to be published by the Council, ordered a general reform of the liturgy—a reform aimed at making the liturgy a community action in which all the people would be able to participate.

This reform has been carried out, not suddenly or hurriedly, but gradually, step by step. The reason for this gradualism was a sound pastoral principle: that priests and people might be able over a period of time to absorb the spirit of the reform and make that spirit their own.

Let me recall for you the different stages of this reform that have taken place up to now.

The first and most necessary step toward a participated liturgy was taken on the first Sunday of Advent, 1964, when for the first time we heard the Mass said in our own language.

Then, in 1965 certain elements "which with the passage of time

had come to be duplicated or were added (to the Mass) with little advantage" were discarded. Other elements "which had suffered injury through accidents of history" were restored. Thus, psalm 42 was eliminated at the beginning of Mass and the Gospel of St. John at the end, whereas the ancient rite of the prayer of the faithful was restored to the Mass.

Just a year ago, you will remember, yet another step was taken to make the Mass more meaningful for the whole community of God's people. We began to hear the Canon of the Mass aloud—and in English. In addition, this part of the Mass, so important because it enshrines the words of Jesus at the Last Supper, was considerably enriched, when we were given three new Eucharistic Prayers that can be substituted for the Roman Canon.

Now, in 1970, we have come to the final stage of this gradual reform of the Mass-liturgy initiated by the Council. With the new rite that will be introduced on Palm Sunday, we shall enter upon a period of relative stability in the way in which we celebrate Mass.

Beginning tomorrow and continuing during the Sundays of Lent, the priests of your parish—at my direction—will explain these new rites to you in the homilies at Mass and you will receive a summary of this instruction to help clarify for you what the changes are and why they have been made.

My concern this evening is to speak about the general significance of these changes. The first point I wish to make is that the changes in the Mass-rite are accidental: they do not affect the substance of the Mass.

The Mass that we shall continue to celebrate will be the Mass that Jesus gave us, the

Mass that the Apostles celebrated with the people of their time, the Mass that bishops and priests throughout the centuries have celebrated with their people. As Pope Paul VI said in November "The Mass of the new rite is and remains the same Mass we have always had."

Yet to say that the changes in the Mass are accidental is not to say that they are unimportant. They are important, precisely because they aim to bring out more clearly what the substance of the Mass really is.

Now should we think that reforming the Mass-rite is a new experience in the life of the Church. At various times in her history the Church has changed the Mass-rite; and always the reason has been the same: to help people understand better what they are truly about when they gather to celebrate the Mass and to enable them to enter more actively into that celebration.

Not only do the Council Fathers recognize the need of changing the Mass-rite; they also lay down the purpose that such reform should always seek to achieve. "Texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people should be enabled to understand them

with ease and to take part in them fully, actively and as beneficiaries of a community."

In terms of its substance, then, the Mass belongs, not to one age but to every age, and is ever the same. In terms of its accidental forms the Mass can change from one age to another and history bears witness to the fact that it has. Four hundred years ago Pope Pius V changed the Mass-liturgy to meet the needs of his time. The Church is doing today what he did then: she is offering us a liturgy that will meet the needs of our day.

Yet the success of the new liturgy depends not so much on new rites, but on people, on you and me. The new rites require not only acceptance but understanding.

The changes to be introduced on Palm Sunday will have little effect, unless they are accompanied by a corresponding change of attitude on our part.

For many of us this may mean not simply changing what we do at Mass, but changing our understanding of what we do.

So much depends on our own desire to realize what the Church intends by these reforms. So much depends on the effort we make to enter wholeheartedly into the spirit that dictates these reforms.

Perhaps the basic change we all have to make—and if we make this change all the other changes will fall into place—is that we have to learn what it really means to participate in a community action. For that is what the Mass is by its very nature. It cannot be anything else.

We do not go to God as isolated individuals, but, as St. Paul tells us, we go to God in Christ, as members of His holy People. At Mass we pray in Christ, as members of His Body, joined with Him and in Him with one another. We pray this way at Mass—with Christ and

with one another in Him—or we do not pray as we ought.

For the Mass means that we gather as God's People to do something together—to praise God through Christ and with Him and in Him. We pray together. We sing together. Together we listen to God's Word. Together we offer Jesus to the Father. Together we eat the Bread which is Jesus at the family table. Together we express our love for God and for one another.

And if we really understand what we are doing, we want to embrace each person in the community; we want to try to love each person in Christ. Then this Eucharistic action, wherein we take one another to our hearts, concludes with: "The Mass is ended. Go in peace."

If we have participated properly in the Mass—experiencing in the common action we do together the fatherhood of God and the fact that we are brother-

ly in Christ, then the "GO IN PEACE" rings out as a challenge to live the implications of that brotherhood, to be alive with a sense of community in Christ.

For, ultimately, liturgy and liturgical changes mean nothing, if the Mass is not related to our everyday living. Liturgy is not a substitute for life, but a reflection of life. Dietrich Bonhoeffer, the Lutheran martyr caught up in the madness of the Hitler regime in Germany that murdered six million Jews, said in his diary: "Only he who has the right to sing the liturgical chants of the Church."

Only if we are trying to live the implications of Christian community every day of our lives—trying at least, even if not always succeeding—only then does our celebration of community have any meaning, when we gather on Sunday to remember the Supper of the Lord.



Book Presentation

The Knights of Columbus, Pius XII Council #4691, Irondequoit, recently presented the two volume "History of the Knights of Columbus in New York State" to Father William J. Schifferli, president of the Irondequoit Library System. (Left) Chairman Harold L. Knaut, Father Schifferli and Grand Knight, Thomas J. Grosodonia. Missing from picture is Co-chairman William D. Gasser.

Confrontation

CCD Programs for Lent

By JOAN ZUMMO

With Lent upon us there are a number of programs of interest planned, so get out your calendar and make some notations.

An ecumenical program will be offered in the Gates-Chili area. Sponsored by the Elm-grove Methodist, Gates Presbyterian, Holy Ghost, St. Theodore's, and St. Jude's Churches, the series consists of two separate programs: a Monday evening study group and a Sunday evening program in a less academic vein.

The Monday evening discussions will center around the book *Belief in Human Life* by Rev. Anthony Padovano.

The Sunday program will present a multimedia slide presentation by Rev. Stanislaus Falone, O.F.M. Cap., Rev. Marvin Chandler's Troubadours, a Seder Meal with Rabbi Levine, and the Gates Presbyterian Players' "Palm Sunday Bandwagon."

Another activity that is especially appropriate for Lent is the Day of Prayer program at the Cenacle that was recently instituted for CCD personnel. The first such day of prayer, held on Jan. 22, had 20 CCD teachers and one priest moderator in attendance. Future days of Prayer are scheduled for Feb. 19, March 19, April 16, and May 21. Call the Cenacle or the CCD Office to make reservations.

For those outside the Rochester area, the CCD Office will arrange a Day of Prayer in your area if you will call or write a request for such a day. This would be an especially good Lenten activity for your group.

It is nearly time again for the Lay Catechist's Institute. Be sure to reserve April 25, 1970 from 9:30 a.m. to 5:00

p.m. for this annual program. Keynote speakers this year will be Rev. Anthony Padovano and Dr. and Mrs. John Wilkie. If you are at all familiar with the works of these people you have a good indication of the excellent program that will be offered.

For those of you interested in field trips, splash parties, gym programs, retreats, or other activities requiring transportation for a group, the C.Y.O. has just purchased an 80 passenger school bus. Information and reservations can be obtained by calling Mr. Paul B. Schmidt, C.Y.O. (716) 454-2030.

The CCD Office has a number of new filmstrips available. If you have not received the 1970 supplement to the AV Rental Library List please call the office to have one mailed to you.

Retreat House Lists Events

The Cenacle Retreat House at 693 East Avenue has scheduled the following events for the next two weeks:

Evening of renewal for Sisters, 4:15 to 8:15 p.m. Wednesday, Feb. 18.

Day of renewal for CCD teachers, 10 a.m. to 2:00 p.m. Thursday, Feb. 19.

Retreat for women, Feb. 20 to 22.

Day of renewal for women, 10 a.m. to 3 p.m. Wednesday, Feb. 25.

Evening of renewal for women, 6 to 9:30 p.m. Wednesday, Feb. 25.

Afternoon of renewal for CCD boys and girls, 4th through 6th grades, 2 to 5 p.m. Sunday, Feb. 22.

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NEW Vol. 81

U.S. Bishop Back Pope On Celibacy

Washington — (NC) — The Catholic bishops in Pope Paul VI their total upholding priestly celibacy.

John Cardinal Dearden, president of the National Council of Catholic Bishops (NCCB) said the Pope had the authority to hold to the "position" they adopted before.

His telegram said the United States "who join Your Holiness again in the ideals and disciplines of the priesthood and the well."

Pope Paul has been leading a vigorous defense of the celibate rule, as pressure for a mandatory or optional Latin-rite priesthood has increased.

The pontiff told a prelate of Rome diocese priest to devote himself to the love of Jesus and the people. He said it makes the priesthood more attractive.

It was the fourth time that he had spoken on celibacy.

The NCCB semiannual meeting in November 1969 issued a statement of strong support, warning that to expel the rule was not really in the best interests of the bishops had also voiced their endorsement of the rule.

The text of the NCCB by Cardinal Dearden:

"In November 1967 at the 1969, the Bishops of the United States reaffirmed the position regarding the law of celibacy in the context of this position the Bishops of the United States have again in supporting the discipline of consecrated clergy have served to the pri the Church so well. In express to Your Holiness our loyalty, affection

Assembly Blaine Repeal

Albany—(RNS)—The Albany State Assembly this week passed its bill to repeal the Blaine amendment which forbids state aid to private schools.

The Assembly bill would allow the state to sue in court to force the state funds to private schools. The repeal bill would be effective until Fall of 1971.

The bills must be passed as separate measures.

Any change in the constitution has to pass by elected Legislatures and be approved by the voters in a referendum. So repeal of Blaine would not be effective until Fall of 1971.

ON THE

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